1: Underhill E-5 (1931-1935)1946 NU28 Papago NU28

FOREWORD

THE following study was made between the years 1931 and 1935, in a series of sojourns with the Papago, totaling some fifteen months. It is to be considered as a sequel to a previous paper on Social Organization (Underhill, 1939) and uses data furnished by many of the same informants.

The study was made principally on the Sells reservation, the largest of three now occupied by the Papago, with a population (1940) of 5,577. At that time the San Xavier reservation had 519 and Gila Bend 127. Also, some visits were made across the Mexican border, where once there was a large Papago population. At present there is scarcely a village there which can be called exclusively Indian. The only one which holds a yearly Papago ceremony (Quitovaca) draws its performers largely from the American side. In Arizona, on the contrary, the Papago are a segregated group, with many ceremonies intact and others vividly remembered. Much regional difference was found, so that even on the Sells reservation ceremonial variations had to be traced through northern, southern, and western Papago.

Each village or group of related villages was found to have its specialist, usually hereditary, for every ceremony. A few of the more conservative objected to revealing their lore, but most finally consented to speak, always through an interpreter from the local group. Informants and interpreters are numbered for purposes of reference, and the number of each appears in parenthesis in the text following any statement for which he is the special authority.

Songs and ceremonial speeches were recorded in text, with interlinear translation. Here, there appears only the free transla-

4: Joseph et al D, E-5 (1942-1943) 1949
NU28 Papago NU28

which belongs to the Uto-Aztecan stock.[1] Among all there was a strong feeling of kinship, although the "Papago" feel themselves different from the "Pima."

The Desert People in the United States are officially consolidated into "The Papago Tribe of Arizona." About 5,900 of them live on the Papago Reservation, roughly a sixty-five-mile square lying along the southern border of Arizona between the Baboquivari Mountains on the east and the Ajo Mountains on the west, with an irregular line south of the Gila River as its northern boundary (see Map I). Others live near by on two smaller reservations: about 200 at Gila Bend to the northwest, and almost 500 at San Xavier to the east. Including a few members who live off the reservations, Papago now number close to 7,000, a large tribe which is increasing at the rate of over 1 percent a year.

It is the Desert People, specifically those who live on the main Reservation, who are the subject of this study; they are referred to here as "the Papago" and their reservation as "the Reservation." Those herein called "the Pima" are the official "Pima tribe," who live on the Gila River and Salt River reservations to the north.

On the main Papago Reservation the people live on lonely ranches or in scattered, sprawling villages, many of which existed when the first Jesuit missionary, Father Kino, came in 1698. The village is the important unit among the Papago. It always consists of a group of related families, ranging in number from four or five to fifty or sixty household units, totaling perhaps three hundred individuals. However, there are only a few large villages: only thirty-six villages of more than fifty people on the entire Reservation. Sells, the seat of the government agency, has over one thousand inhabitants, but the number of white persons and the fact that many of the Papago families attracted there by government jobs are unrelated make this settlement atypical.

Villages are interrelated through the dialect groups. The original groups were first described by Father Kino, who thought of them as being virtually separate tribes (see chap. v). Since his time the various groups have moved to their present locations and have become officially consolidated into one tribe, but the divisions are still recognized by the Papago.

The dialect groups have recently acquired political significance. In 1936 the Reservation was divided into nine districts, roughly equivalent to the dialect groups but also determined by administrative and economic considerations (see Map I). The outlying San Xavier and Gila Bend reservations form two additional districts. Population in the districts on the main reservation varies from 1,200 in Sells to 290 in Gu Vo, the western districts being most thinly settled.

1. There are over fifty linguistic stocks in use among Indians of the United States and Canada today, some of them as different as English and Chinese (see Clark Wissler, *The American Indian*, pp. 391–400).

(4) [Text continues on p. 7]

5: Castetter & Bell N-5 (1938-1940 1942
NU28 Papago NU28
Pima NU29

siderably from year to year, and the areal variability of soils and climate entered in. Thus the Papago village of Vamori was reported by Clotts[50] as having a cultivated acreage of 7.03 per person, but considerable allowance must be made for the fact that the fields there had quite poor soil. The Papago habit of seasonal movement between Wells and Fields and their migration to the Gila and the Altar to work for hire always has rendered difficult the obtaining of reliable population figures. Thus the reports of the Commissioner of Indian Affairs[51] beginning in 1863 variously recorded the Papago population of Pimería Alta as follows:

Year	*Population*	*Year*	*Population*
1863	7500	1885	7300
1865	5000	1895	2648
1872	6000	1903	2542
1875	6000	1911	about 5000
1883	7300		

Population on the reservation at San Xavier was reported as follows:

Year	*Population*	*Year*	*Population*
1865	(80 families)	1893	427
1882	250	1895	517
1885	300	1896	542
1885	250	1899	502
1887	137	1900	519
1890	363	1903	523

In 1858 Chapman's census listed the number of Pimas on the Gila as 4,117; in 1914 the number on the reservation at Sacaton was 3,796.[52] Part of the discrepancy in the above figures is due to allottees only being included in some cases, in others all the inhabitants of the reservation.

[50] Clotts, *Nomadic Papago Surveys*, p. 80.

[51] *Report of the Commissioner of Indian Affairs* for 1863, pp. 385, 390; *ibid.* for 1865, pp. 135, 589; Clotts, *History of the Papago Indians*, etc., pt. III.

[52] *Report of the Commissioner of Indian Affairs* for 1858, pp. 554-60; *ibid.* for 1914, p. 77.

7: Lumholtz N-5 (1909-1910) 1912
NU28 Papago NU28
Sand Papago

nicer disposition than Pedro, in an emergency I think I should rather trust myself to the brutal sagacity of the latter.

Judging from these two and from a third one, Agustin, that I knew, the sand people were not a pleasant lot to deal with. They were rapacious and probably merciless to strangers, whether Indians or Mexicans. Agustin was a distant, disagreeable kind of a man, whose confidence it would take years to win. According to Mexican accounts, the areneños formerly made the roads dangerous to pass, and nobody could follow them into the sand dunes to their principal retreat at Pinacate.

These Papagoes were called Hiatit Óotam, "sand people." According to my companion, the medicine-man Pancho, who spent his early life in the dunes, they were not many in number and used to travel all together. He asserted that a peculiar disease accompanied by the vomiting of "yellow and green and then blood" killed most of those natives, and thought that it was brought from Yuma. The course of the disease took from four to ten days. It probably is the same affliction that is mentioned on the Papago calendar stick (page 74) as having occurred in 1851. The remaining four families decided to retire to other parts and for the last forty or fifty years the sand dune country has been uninhabited. These natives probably never exceeded in number one hundred and fifty all told, and their head-quarters were at *Hótunikat* (sunset), south of Pinacate. The great annual feast, now given at Quitovac, was removed from the Pinacate region before my informant's time—thus at least over

11: Hoover U-4, 5 (ca. 1930) 1935
NU28 Papago NU28
Sand Papago

cate. Their vegetable food was largely the camote, an edible root found in the sand dunes, together with the beans of the mesquite and the fruit of the saguaro and pitahaya cacti, for which they came as far as Quitoboquito and the lower Sonoita River.[9] A few of them even now have temporary camps, as of old, south to the Gulf.[10]

Quitevac, the old head village for the Sonoita Valley, is Sand Papago in kinship. Descendant therefrom was the Papago village at Sonoita and the now extinct village of Tak and the nearly extinct village, Quitoboquito. Sonoita was an attractive and favored site, as the Sonoita River is here a permanent stream. The present village is composed mostly of Mexicans, numbering about 600, who crowded out the Papago. At present there are five Papago families with about sixty people at the lower end of the village.[11] Quitoboquito is a small oasis with one of the largest springs in the Papago country.[12] It never was but a small village,[13] and the population is now reduced to one half-breed family operating a cattle ranch. The spring is on the American side of the boundary line, but the fields and ranch are in Sonora.

Several small villages of Sand Papago are located around Ajo. They are a nomadic and very poor people, having small houses and a field here and there. The largest remnant of the Sand Papago is located at Dome and Blaisdell, about twenty miles east of Yuma. The population of the two villages totals about two hundred. They have fields along the Gila River and work as laborers on the Southern Pacific Railway.

FACTORS INFLUENCING SHIFTS OF PAPAGO VILLAGE SITES OR OF THEIR POPULATIONS

Several factors have contributed toward a disintegration of the older and larger villages. To begin with, a degree of concentration was a necessity for security, especially against Apache raids. As the Apache extended the range of their raiding activities over the Santa Cruz and Altar Valleys, the Papago abandoned all out-lying villages.

At this time the old village of Poso Verde, Sonora, was deserted and its people went to Comobabi, Sonora. The place became frequented by Apache bands. In 1874 the only evidences of habitation were the remains of a few becquals and of an old adobe fort built by the Papago as a protection for their frontier village and grazing range. The "well" was described as a sort of pit or natural tank with a strong flavor of alkali, cow-manure, dead coyotes, and decayed vegetables.[14]

[9] Lumholtz, pp. 330–31.

[10] A list of the former camps of the Sand Papagos is given by Lumholtz, pp. 394–97.

[11] A Papago family may include married offspring living under the same roof.

[12] Kirk Bryan, pp. 164–65.

[13] Hornaday, p. 122.

361 Some other localities are used temporarily or
221 seasonally as cattle and farm camps and others are used
[222] during the season of saguaro fruit harvest. It has been noted that in some instances scattered settlements are also used as "vacation" homes.

● 161 The Papago Population. The aspect of the Papago population most important to this study is its small size,
[162] relative to the large area it occupies. It is scattered over the entire Reservation in small villages, none of more than two or three hundred people with the exception of Sells,
[433] the largest town, where about 650 reside (Table 5). Never-
[182] theless, because the resources of the region are limited, the relatively small population is supported only inadequately, and its exact size is of importance in evaluating the relationships between the people and their resources.

[162] According to the count completed by the Bureau of Ethnic Research for the year 1959, which will be reported on in detail below, the total population of the main reservation was 4,166, with 628 additional Papagos on the San Xavier and Gila Bend reservations and 6,981 living elsewhere or with residence unknown, for a total living Papago population of 11,775.

The main reservation population of 4,166 compares with a total of 5,313 Papagos located on the reservation in 1914, according to a count made by Herbert V. Clotts (Clotts 1915). It must be assumed that there were relatively few Papagos off the main reservation in 1914 and

that the difference between 5,313 and the 1959 population of 11,775 represents an absolute increase in population. This is approximately two per cent a year, well within normal expectation. The important point is that the Papago have not attempted to maintain an increasing population on the same land base but are moving off the reservation at a rate about equal to, or exceeding, the rate of natural increase. 161 [167]

The Clotts survey contains other interesting data on Papago settlements. Clotts listed, in his description of settlements, wells, fields, and so on, the population of 52 locations (see Map 5). Of these only 19 had a population of 100 or more, the largest being Topawa (500), Santa Rosa (400), San Miguel (325), Gu Oidak (Big Fields) (250), and Anegam (200). The care with which Clotts appears to have made his estimates, and his systematic recording of many details at each location visited, justifies the placing of considerable confidence in these estimates. 162 621 [127]

A comparison of populations by district on the main reservation is given in Table 3. 162 634

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3. No person will be considered a Papago Indian if he did not have at least one grand-parent considered to be a full-blood Papago Indian by other Indians in his community.

The strict limits of this definition, however, have not been adhered to in this report. For total population figures we are counting all individuals of any degree of Papago ancestry, and we are counting individuals who, as yet, have not been linked by kinship to reservation house-builders. In Chapter IV we shall limit our discussion to a somewhat smaller group of Papagos to be defined as the "administrative population".

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[161]

The total living Papago population, according to our count, is 11,775: 5,816 male and 5,959 female. As everyone has long suspected, about half of the Papagos live in non-reservation communities, mostly in Arizona. The exact percentage is 47% but we have every reason to believe that almost all of the individuals for whom we have no residence are living off reservations. By adding this group of 331 individuals to the off reservation population, the percentage climbs to 49%.

The total living Papago population, by sex and residence, is as follows:

Table 4. Residence of the Total Papago Population by Sex. 162

Residence	Total	Percent	Male	Female
On Papago Reservations	4,794	43%	2,396	2,398
On Other Reservations	1,201	11%	609	591
Off Reservation	5,249	47%	2,540	2,710
Total	11,244		5,545	5,699
Unknown Residence	531		271	260
Total, Irrespective of Residence	11,775		5,816	5,959

We have not, of course, enumerated all living 128
Papago Indians and we will not be able to make an estimate of under enumeration until a test is made. It is our guess that our error is in the neighborhood of 5%. Much more difficult will be an attempt to estimate an error of over enumeration which traces to the difficulty of securing records of deceased Indians thus causing us to carry as living many individuals who are deceased. This could cancel out the under enumeration mentioned above.

The count is for the year 1959. A conservative 161
estimate of annual population increase would be two percent. On this basis we estimate that there are now 12,745 living individuals of some degree of Papago ancestry.

The distribution of the 4,794 individual Papagos 162
whose usual home is on the Sells, San Xavier, and Gila Bend reservations is as follows:

one parent who is not a Papago fullblood. Thirty years ago the proportion was one out of thirty or less. 144 162

Mixture at the present time is by no means sufficient to imply that biological assimilation of the Papagos is taking place, or is likely to occur. Papago outgroup marriages has become a significant factor in the 35-55 year age group, however. This inference is warranted by the proportion of mixedblood children appearing in the birth through 25 year age classes. The visible effect of this mixture will be lessened by the preference pattern of Papagos for other Indians rather than non-Indians. Still, the accelerating rate of out-group marriage indicates the probability of profound behavioral changes within the next several generations of Papago family life. 144 162 582

Origin Composition. The first substantial proportion of the Papago population to originate off the reservation (25%) appears in the 15-19 year age class. This proportion increases to 44% in the 0-4 class. These figures indicate that the majority of the Papago births are still occurring within reservation families, but the balance is shifting toward off-reservation origin. Projection of the present trend indicates a majority of Papagos will originate outside Papago reservation areas within the next twenty-five years. This projection is based on the observation that there has been an average 5% increase in the proportion of each successive age group born off the reservation in the past 25 years. 162 161 178

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Residence Composition. The thirty percent increase in off-reservation residence between the 65+ and 15-24 age categories is of obvious significance. The trend displayed is reversed in the five through 19 age classes, however. The interpretation of this reversal opens several possibilities, and a choice between them must await examination of further evidence.

If the birth rate of reservation families were considerably higher than that off the reservation, the reversal would be accounted for. It is more likely, however, that the excess population on the reservation in the five through 14 age range is related to school attendance and employment patterns. Many Papago off-reservation families, in which both husband and wife are employed, board children with relatives on the reservation. Many off-reservation families prefer to send their children to Indian schools rather than "integrated" schools, and board them with reservation relatives for this reason. Possible relationships between this residence pattern and better opportunity to receive Aid to Dependent Children benefits on the reservation should also be verified.

Regardless of the explanation, it appears likely that the members of this youthful population will move off the reservation in at least the same numbers as their older siblings have already done upon reaching marriage and employment age.

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Hackenberg's hypothesis that the Papago Indians represent a transitional population is in accord with these statements. No tendency toward stability was discovered in any of the characteristics of the total population examined in this survey.

The trends in residence, age composition and origin disclosed movement away from native institutions of Papago society. Since these characteristics must be considered as inter-related, the unanimity of their implications is not surprising.

The pattern of changing age composition, discussed at the beginning of the interpretation was indicative of what lay ahead. Alteration of the life expectancy of a primitive group can only be achieved through large-scale changes in living habits, movement to more sanitary shelters affording better protection from weather, improved employment opportunities, better education, and more frequent use of medical services.

Chapter IV

MANPOWER RESOURCES AND EMPLOYMENT

The Administrative Population. In the absence of an up-to-date tribal roll and of a practical definition which would identify Indians as falling under the responsibility of tribal officials and the federal administrators on the Papago reservations, it has been necessary to define an "administrative" population rather arbitrarily. 101 162

This is necessary for the reason that many Papago Indians (under our definition in Chapter II) are residents of other reservations and thus fall outside the scope of programs and services administered out of Sells. Others would not be considered eligible by reason of residence in Mexico or because they and their parents and grandparents have intermarried with other Indians or non-Indians and are thus more fully oriented toward a non-Papago reservation or toward non-Indian community.

Taking these factors into account, we have defined the Papago administrative population to which our employment studies will refer, as follows:

1. All Papago Indians who are residents of one of the three Papago reservations, irrespective of the degree of mixture with other Indians or non-Indians.

2. All Papago Indians who are residents of communities which are outside any Indian reservation and who have at least one-quarter Papago ancestry.

The total Papago population of 11,773 (see Page 48) was thus reduced 161 ●
10,135 as follows:

177 648 [161] [469] During the decade before 1950 the population of the Southwest leaped about 50 per cent. New most Indians are no longer isolated. They have numerous white neighbors even in rural areas--except on some very large reservations. From many small reserves Indians commute to work in large Anglo cities. Southwestern natives are in much closer contact with large numbers of Anglos than ever before. They are exposed to more Anglo culture, and can learn and are learning more about it and adopting more of it. Indians in the region are changing rapidly in thoughts and action.

[464] Southwestern Indians also have behind them now nearly two decades of wide-spread experience at wage labor. First emergency work relief programs in the 1930's recruited them. Then many young men and women served in the armed forces, and defense industries pulled reservation dwellers away from their homes into the war-time manpower vacuum.

> "With the advent of war, Papago were drafted, and both men and women began to leave the Reservation in large numbers to work in the cotton fields, ranches, mines, railroads, and airplane factories. The effect of this new work pattern will be far-reaching."*

177 464 648 A few years working along side Anglos in their own surroundings for equal wages taught formerly unsophisticated Indians more about Anglos and their culture than

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*Joseph, Spicer, and Chesky, 1949, p. 27.

19: Dobyns E-8 (1950) 1951 NU28 Papago NU28

decades of tutelage by the Indian Bureau and tourists. And more Indians were affected than ever before--a quarter of the hitherto ultra-isolated Navahos; all the men in some Pueblos in New Mexico. Defense workers and servicemen learned new standards of living and new modes of behavior.

At the war's end they returned to inadequate reservation lands. For Indian population in the Southwest had leaped far beyond the human carrying capacity of the reserves--small remnants of original Indian territory held in trust for them by the government. While many smaller tribes stabilized at their size of 50 years ago, larger groups are rapidly increasing even though Anglo immigration submerged the total Indian minority ever deeper.

At the same time the Southwestern Indian land base deteriorated in quality so it could support fewer people, because of overgrazing, erosion, and other causes.

> "Faced by these increasing difficulties, many Papago families began regularly to migrate off the reservation to pick cotton and engage in other seasonal wage work during the winter months, while they retained permanent homes in their 'fields' villages where they spent the remainder of the year farming and herding. In time a new dual residence and economy pattern developed among the Papago. By reinforcing the rhythmic balance of traditional culture and personality structures the new pattern apparently met, to a certain extent, both immediate economic needs . . . and deep-rooted socio-psychological needs for security and opportunity for constructive development."[6]

[6]Thompson, *1951*, p. 71.

464 The movement of the Desert People to permanent
36 homes in labor camps on European owned farms, aban-
162 doning their roots on the tribal lands is a relative-
178 ly new development. While Papagos have worked for
179 Europeans for almost the entire period of contact,
[221] their work has always been brief in duration, a supplemental measure followed by a withdrawal to the homeland. Forsaking overcrowded tribal lands for good seems to have begun only within the last decade, and to have reached significant proportions only in the last 5 years. (Some Papagos have worked for many years as domestics or miners away from the reserves) This late beginning for a class of Papagos severed from their homeland is due to the peaceful nature of contacts between Papagos and Americans and to lack of opportunity for wide-scale farm employment until [722] recent years. The Papago economic base was never [248] destroyed by warfare with the incoming whites as in the case of the Navahos and many other tribes. Over-
● [161] population on deteriorating reserves did not reach a critical point until about the same time extensive development of irrigated agricultural lands in nearby valleys began, offering a safety valve to those Papagos able to speak acceptable English and perform semi-skilled farm work.

464 This class of Papago farm laborers is very new
166 compared to natives living on South African farms.
171 Most of them have grown up on European farms, without any stake in native reserve areas. Some are descended from natives forced into farm labor by destruction of their cattle in wars nearly a century ago.[1]

The ties native South African farm workers retain with natives living in the reserves naturally depend on the time they have spent on the farms. Some entirely lack relatives or friends on reserves, and have [602] never visited the reserves.[2] A very few Papago year-
[592] round farm laborers no longer have relatives on the reservations. But they all still have friends on the trust lands. They all were born on the reserves.
[574] They all still visit their old homes, even if only
[186] rarely. They are all very conscious that they are Desert People, and are only beginning to view themselves as people apart.

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[1] Hunter, 1937, p. 389.
[2] Ibid., p. 390.

3: Whited G-S (1890) 1894 NT15 River Yumans NT15 Maricopa Papago NU28 Pima NU29

PIMA AGENCY.

R Pi Pa 101 648

Reports of Special Agent Seymour Whitaker on the Indians of the Gila River, Salt River, and Papago reservations, Pima agency, Maricopa Pima, and Pinal counties, Arizona, from August to November, 1890.

Names of Indian tribes or parts of tribes occupying said reservations: (a) On the Gila Bend reservation, Papagos; on the Gila River reservation, Maricopa and Pima; on the Salt River reservation, Maricopa and Pima; on the Papago reservation, Papagos.

The confirmed areas of these reservations are as follows: Gila Bend reservation, 22,331 acres, or 35 square miles; Gila River, 357,120 acres, or 558 square miles; Salt River, 46,720 acres, or 73 square miles; Papago, 70,000 acres, or 109.3 square miles. These reservations have been partially surveyed and some portions subdivided. They were established, altered, or changed as follows: Gila River, by act of Congress approved February 28, 1859 (11 U. S. Stats., p. 401); executive orders August 31, 1876, January 10, 1879, June 14, 1890, May 5, 1882, and November 15, 1883; Salt River, by executive order June 14, 1879; Papago, by executive order July 1, 1874, and act of Congress approved August 5, 1882 (22 U. S. Stats., p. 299); Gila Bend reservation created by executive order December 23, 1865.

●[161] Indian population June 1, 1890: Gila River, 3,683; Salt River, 893 (Pimas, 661; Maricopas, 232); Papagos, 5,152; total, 9,942.

This agency comprises the Gila River reservation, occupied by the Pimas; the Salt River reservation, inhabited by Pimas and Maricopas; the Papago reservation, and the Papagos off the reservation.

Pi 175 648 342 [241]

The Pima Indians were occupying the valley of the Gila when the white man first saw them in 1530, and they have remained there, a peaceable and friendly people. For many years this valley was a place of refuge for white men, for the Pimas protected and fed them from their scanty fare. These Indians have been self-supporting. But little is given them by the government except farming implements. Their chief productions are wheat, barley, beans, and melons. The typical Pima house is shaped somewhat like an inverted kettle. It is about 20 feet in diameter, has no windows, and only one low door. The civilized and educated Pima is not contented with this kind of house; hence he makes his house of adobe, with windows, doors, tables, beds, and cupboards. About 50 adobe houses are now built each year.

Pa 175 648

The Papagos inhabited the southern third portion of Arizona and the northern part of Sonora, Mexico, when the Europeans first met them in 1539–1540. They usually have a little better houses than the Pimas. Their teachers have generally been Catholics, but they are not making equal progress with the Pimas, excepting those who are in the government schools.

R 101 648 [161]

The Maricopas came from the Yuma tribe, who live on the Colorado river in California. They at one time assisted the Pimas in fighting the Apaches in the Gila valley, living at that time about 8 miles below the Sacaton agency, but because of the lack of water for irrigating purposes they left the old reservation about 15 years ago and went to the Salt River reservation, on the south bank of the Salt river, near Phenix, where they now are. They number only 315. They are a good-for-nothing sort of people, lazy, and fault-finding.

The Maricopas are decreasing in number.—C. W. CROUSE, United States Indian agent.

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The agency buildings at Sacaton are of adobe; one two-story, used as a dwelling, valued at $4,000; another of one-story, containing the agent's and the physician's offices, valued at $500; one used as a storeroom, $1,500; one as a blacksmith's shop, value, $600; sundry others used for storage, value, $300; total value, $7,100. The dwelling is in fair condition, and the others specified are in good condition.

GILA RIVER AND SALT RIVER RESERVATIONS.

Pi 131

The Pima tribe of Indians are on two reservations in Arizona, the larger commencing at the junction of the Gila and Salt rivers and running east on both sides of the Gila river about 32 miles, with an average breadth of 10.66 miles, containing 356 square miles or 357,120 acres. Along with the Pimas at Salt river are 315 Maricopas, and they will be considered as one people in writing about them. The southern limit of this reservation is latitude 33° north. The Salt River reservation lies about 12 miles east of the city of Phenix, and is mostly on the north side of the Salt river, extending easterly about 18 miles, and contains 73 square miles, or 46,720 acres.

Pi 13 241

About one-eighth of the Gila River reservation is mountainous, the remainder an arid waste. During the rainy season, however, sufficient grass is produced on the greater part of the reservation for pasturage for a limited number of animals. In the year 1890 about 6,000 acres of land were cultivated, yielding good crops of wheat and barley wherever the water supply was sufficient.

The Salt River reservation is similar to the Gila river country, except that a larger proportion of the surface is mountainous. During the dry season the bed of the Gila is often dry in places. The imperfection of any irrigating system yet devised by the Indians tends to reduce the agricultural product of the reservation from year to year. Below this agency 21 farms, which produced more than 400,000 pounds of wheat in 1889, have produced but a few pounds in 1890, on account of the scarcity of water when the crops were growing.

The altitude of the agency and this portion of the reservation is about 1,100 feet. The highest temperature for 1890 was 107°, and the lowest 20°. No record of the rainfall was kept, but it is believed that the quantity is very nearly the same as that recorded at Phenix, 40 miles distant, which was about 8 inches.

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 458–462. The population is the result of the census.

Pa 658 797

There is what is termed a "contract school" located at Tucson, which many of the Papago children attend. The school is established and supported in part by a missionary department of the Presbyterian church. The buildings are large, airy, well planned, and adapted to the purpose required. The pupils seem well disciplined and clean. The government pays a stated sum annually to the school for each pupil in attendance as reimbursement for board and clothing furnished. The school owns 5 or 6 good buildings, all in good condition and well furnished, also a farm of 43 acres. On account of lack of water but few garden vegetables are grown, but barley and wheat yield abundantly.

Some of the scholars are taught carpentering, painting, and plastering, and their work is quite satisfactory.

PAPAGOS LIVING OFF THE RESERVATION.

Pa 131 197

These Papago Indians live in the southern part of Pima county, along the southern border of the territory of Arizona. Their language is similar to that spoken by the Pimas. They roam over a country about 100 miles in width north and south and about 125 miles east and west, and there are a few small villages over the Mexican border but near the boundary line.

Pa 13 231

The country in which they live consists of broad, open plains, divided by mountain ranges. The valleys or plains are arid, having no natural springs or running streams of water; yet after the summer rains these plains are covered with grass of a fine quality, and owing to the dryness of the air this grass is cured or dried on the ground and furnishes good, rich food for cattle during the remainder of the year.

Pa 361 312 342 [231]

The Indians select their dwelling places at the foot of the mountains near the mouth of the various canyons that open out into the plains. Small springs often flow through these canyons and sink into the sand. The Indians utilize these springs or sink wells into the sand, and thus secure the underflow from the springs. Their cattle feed out into the plains and return to these wells or springs to drink. Near these watering places, usually on an elevation, the Indians build their houses in their permanent villages of adobe, about 12 by 16 feet in area and about 8 feet in height. Small poles are laid on top and crosswise of the building, and on these are laid brush, with weeds or grass on the brush, the whole covered with about 6 inches of clay, which is impervious to water. The floor is of clay, and there is one doorway, but no windows. The doorway is sometimes closed with a dried beef hide. As a rule, they live on the outside of the house. The house contains no furniture except a little bedding and some cooking utensils.

Pa [352]

Pa 262 439 291

Their food consists of beef, dried wild fruit, dried mesquite beans made into a kind of bread, and wild game. During the summer rains they raise some vegetables, which they dry for winter use. They also sell or trade cattle to settlers in the Gila and Santa Cruz valleys for wheat and corn, which the women grind in their crude way into meal and flour. They have adopted the civilized mode of dress, and are gradually learning the use of soap.

The women of the tribe are virtuous and industrious, being in these traits far in advance of any other tribe in the territory.

Pa 161 648 Pa 46

There are 4,800 of this tribe living off the Papago reservation. With rare exceptions they are self-sustaining, have always been good citizens, and on many occasions have joined with the whites to assist in suppressing murderous Apaches. The principal occupation of the men is raising cattle and horses, and a little farming when they can find a piece of damp ground that will raise corn and vegetables, hunting, chopping wood around mining camps, and ordinary labor wherever they can find it. If there is any mixed blood in the tribe it is not perceptible.

There are several mining camps scattered throughout the country which these Indians inhabit, and in some of the large valleys wealthy men or companies have sunk wells 500 or 1,000 feet deep and established cattle ranches or ranges, and many Indians are employed about these camps and mines.

Pa 133 497 224

The country is somewhat difficult of access, as there are several mountain ranges running through it. The roads follow the valleys, and sometimes it is "a long way around where it is only a short way across". These mountain ranges abound in game, which the Indians hunt.

Pa 273 231

A month's travel in these Papago villages failed to reveal a single case of drunkenness, although there are frequent instances of drunkenness among Indians in the streets of Tucson. They have great numbers of horses and cattle, but it is impossible to form a correct estimate as to numbers. The horses are small and inferior, but the cattle are fully up to the average in size and quality.

Pa 648 771 497

These Indians as a tribe have always been exceptionally friendly to the white people. They have never received aid from the government. The little religion they have is a conglomerate of Roman catholicism, superstition, and Indian heedlessness. The Roman Catholic church established missions among them more than 150 years ago.

THE RESERVATION AND NONRESERVATION PAPAGO INDIANS, PIMA AGENCY.

Report of Special Agent C. W. Wood on the reservation and nonreservation Papagos of Pima and Cochise counties.

Pa 101 Pi [101] Pa [797]

TRIBAL NAME.—The Papagos and Pimas were formerly one tribe. Authorities differ as to the derivation and meaning of the name. One view is that Papago means "hair cut", another that it means "baptized". Neither of these meanings has any etymological basis or value. The most reasonable derivation of the term seems to be the following, derived from conversation with the oldest Indians: the division of the Pimas occurred from the labors

191 196 484 131 102

3: Whited G-5 (1890) 1894 NT15 River Yumans Papago NU28

[Facing page 142]

MAP OF

PAPAGO INDIAN TOWNS

SOUTHERN ARIZONA — PIMA COUNTY.

FIGURES INDICATE POPULATION, WHEN HOUSES ARE NOT MENTIONED.

DRAWN BY C.W. WOOD, SPECIAL AGENT.

3: Whited G-5 (1890) 1894 NT15 River Yumans
Papago NU 28

101 797 of the jesuit missionaries. When a considerable number of them had accepted the teachings of the missionaries they were called, by way of distinction, Papagos, from the Spanish word for pope, "pope". Baptism was involved in their becoming christians, and hair cutting was an incidental result of the influence of the missionaries. Neither of these facts, however, can account for the name. On the other hand, the derivation from "papa" in etymological and consistent with the facts. They had become adherent to the pope. So far as I can learn, this explanation of and origin of the name has never been published.

The resident missionary at Sacaton gave still another derivation of the word Papago. He speaks and preaches in the Indian tongue, and thinks the name is derived from the word "pa-pa-cot", meaning discontented. This could easily be corrupted into Papago. The Indians at an early date became much dissatisfied with the exactions and tyranny of the jesuits, and this term was naturally applied to them.

166 The Papagos are a semi-nomadic tribe, their migrations being due to the peculiar character of the country which they inhabit. The exigencies of food, water, and labor are the principal causes of their temporary changes of habitation; but the extent of their migrations, and the localities which they occupy for varying periods, are within certain limitations. When, through the presence of wells or running water, the supply of that indispensable element is unfailing, they migrate in search of food or labor.

[312] When the water supply, which is procured from natural water holes or the earth reservoirs constructed by them, called tanks, where it accumulates during the rainy season, has been consumed, they remove to the vicinity of wells or running water found in the canyons of the mountains or in the deep valleys among the foothills. This migratory feature of their life greatly enhances the difficulty of an exact enumeration of the tribe.

[131] The territory over which they range lies south of the Southern Pacific railroad, in Arizona, and is about 100 by 180 miles in extent. Many thousands are also located in the state of Sonora, Mexico. They move back and forth at will between the two countries, and when a village is found in motion inquiry alone can determine, and then not always with certainty, on which side of the line they really belong.

From various publications relating to Arizona, and from the statements of ranchmen, miners, traders, surveyors, and a census enumerator, quite conflicting and divergent estimates were obtained of the number of the Papagos. 161 These estimates range from 3,000 to 7,000, while most of them agree on 5,000 or 6,000 as the real number. One difficulty to be experienced in their enumeration is that at any season of the year a village of permanent houses, evidently the abode of hundreds of Indians, may be found without a single inhabitant, not because it has been deserted, but because the inhabitants are gone temporarily, leaving no information as to where they have gone, for what purpose, or for how long a time, and it would be impracticable to wait until their return or to follow them.

The only available method for obtaining even an approximate estimate of the number of these Indians seemed to be to ascertain, so far as practicable, the number of their villages and the aggregate number of houses contained in them. Multiplying the total number of houses by the average number of inmates per house would give a reasonable result. By actually counting the inmates of many houses in several villages, and with the indorsement of the judgment of the enumerator, 5 was adopted as the average number of inmates per house. As not less than 4 nor more than 11 were found in any given case, it was decided that 5 would be a conservative average and insure a total within the actual number rather than in excess of it.

126 In the accompanying map, showing the route during a 10 days' trip through the Papago country, Pima county is given on a scale of 7.5 inches to the mile. The villages are located from actual visitation or on information, with no effort at mathematical accuracy, but with the design of suggesting relations and distances. The trip was planned 161 so as to reach as many villages as possible during the time allowed and to make a fair and correct census. The villages given in red are those actually visited, 5 of which were located by the Indians. The 2 villages marked with black, situated near the large ranch, were located, but omitted by mistake. The accompanying figures indicate the number of houses in each village. The villages given in black were located through the courtesy of [115] a trader among the Papagos, who is generally conceded to be the best informed person in Arizona in everything which relates to the tribe. The figures in black indicate his estimate of the population of each village. His estimate of the numbers living in the villages actually visited in enumerating varied only about 25, more or less, from the numbers in the given villages obtained by the multiplication of the number of houses by 5. In the cases mentioned the population was from 200 to 300, and such close agreement gave additional credibility to both his and our estimate.

161 The number of resident Indians at San Xavier was ascertained exactly when the reservation was divided among them in severalty, and is perfectly reliable.

Papagos at San Xavier	363
Papagos on line of expedition:	
Off houses, multiplied by 5	2,285
Additional, estimated by E. D. Smith	2,485
	4,833
Additional, reported by C. W. Greene, agent at Sacaton (Papagos on the old reservation at Gila Bend)	50
Resident at Sacaton reservation	50
Total	5,333